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THE 1959 CONFERENCE MEETING

The Conference on Oriental-Western Literary Relations met on December 28 in Chicago at the annual meeting of the Modern Language Association. The topic for discussion was "Korean Literature." Those present were as follows: Professor Jeremy Ingalls, Rockford College, Chairman of the 1959 Conference; Professor Alfred H. Marks, Ball State Teachers College, Secretary of the 1959 Conference; John Bennett, Rockford College; George K. Brady, University of Kentucky; Sarah de Ford, Goucher College; Horst Frenz, Indiana University; W. P. Friederich, University of North Carolina; W. Leslie Garnett, Kent State University; Naresh Guha, Northwestern University; A. Virginia Harlow, DePauw University; Thomas Irving, University of Minnesota; M. Ali Isani, Princeton University; Walter Langlois, Boston College; Sandra Madigan, University of Northern Illinois; Ward S. Miller, University of Redlands; Katharine Rogers, Western Michigan University; Allen E. Tuttle, Valparaiso University; Krishna B. Vaid, Harvard University; Chad Walsh, Beloit College; A. E. Zucker, University of Maryland; and others who did not sign the registry, because they came in after the conference had begun, but included the following, who had requested admission by mail in advance: George McElroy, Indiana University, Gary Center; Betty Mackle, Indiana University, Kokomo Center; David Mead, Michigan State University; Joseph Prescott, Wayne State University; Anne B. Cobb, Columbia University; Joseph Yamagiwa, University of Michigan;

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and, visiting from the American Historical Association, Johanna M. Menzel, Vassar College. Also present, as guest registrants and guests of Professor Ingalls, the following students from Korean schools and universities now studying in the United States participated in the session: Yung Sook Song of Ewka Women's University, now a graduate student in English literature, University of Minnesota; Jan Gil Kim, graduate student in journalism, University of Michigan; Seun W. Kahng, University of Michigan; Yungcho Chae, Rockford College; Woo Hymn Lee, Rockford College. Arrangements for the Korean students' participation were made by Professor Ingalls with the cooperation of Professor Yamagiwa of the University of Michigan, the University of Seoul representative at the University of Minnesota, and George Winchester Stone, Jr., MLA Executive Secretary.

Before the discussion began, attention was called by Professor Ingalls to the following new and important works on Oriental literature:

Creel, H. G., ed. Chinese Civilization in Liberal Education. Chicago, University of Chicago Press, 1959.

de Bary, William Theodore. Approaches to the Oriental Classics. New York, Columbia University Press, 1959. (Proceedings of a conference on Sept. 12-13, 1958.)

Ceadel, Eric B. Literatures of the East: A Survey. New York, Grove Press, 1959. (Reprint of Wisdom of the East edition, 1953.)

After reassuring the group that neither she nor the Korean guests considered themselves to be experts on Korean literature, Professor Ingalls, with the assistance of Mr. Kim and Miss Song primarily, presented the following material. The basic general reference work on Korean literature is:

Marcus, Richard, ed. (with B. H. Hazard, Jr., James Hoyt, H. T. Kim, W. W. Smith, Jr.). Korean Studies Guide. Berkeley, University of California Press, 1954.

The problem of using Korean literature in courses in American universities is complicated by the dearth of translations. The following translations, some of which are not listed in the Korean Studies Guide, are most useful:

Grigsby, Joan S. The Orchid Door: Ancient Korean Poems. (Not representative of older Korean poetry.)

Zong, In-sot. An Anthology of Modern Poems in Korea. Seoul, Kunhwa-Lang, 1948. (Liberal versions; need re-doing for effective transfer of literary values.)

Sim, Chai Hong. Fragrance of Spring: The Story of Choon Hyang. Seoul, The Korean Republic Newspaper, and New York, Taplinger Publishing Company, 1956. (As a prose version of the 18th century narrative poem which is as pertinent for Korean literature as the Chinese novels Dream of the Red Chamber and Chin P'ing Mei for Chinese literature, Sim's version is at least a resource for instructors. For use by students, however, the text needs complete re-doing to clear up stilted and "school-English" usage. The book is of value for giving perspective on Korean culture before the 20th century and the surviving culture structure of the non-westernized majority of Korea's 20th century population. Useful in comparative studies on this work is Fielding's Tom Jones, which can be compared for its similarity in the proportions of sentiment and satire introduced as well as for its similarity in choice of objects for sentiment and satire.)

Pyun, Y. T. Tales from Korea. Seoul, International Cultural Association of Korea, 1948. (Supplies about 35 pages of translations of Korean poems from 14th to 18th century and brief biographical notes. Can be instructor's resource but is inadequate for use by students. The English is "un-English" and reflects false sense of the English rhymed poem. Could be basis for revised translations. Most of text, however, is given over to Pyun's own poems, which are not of major caliber in the development of 20th century Korean poetry.)

Zong, In-sot. Folk Tales from Korea. London, Routledge and Kegan Paul, 1952. (Has value in its serviceable introduction and detailed index on recurrent images, character types, concepts of the supernatural, social data (e.g., innkeeper, journey, kidnapping, kindness, King, Kingdom, kissing, laziness, leper). Comparative literature resource: The Toad-Bridegroom belongs to the class of The Frog Prince.)

Kim, So-un (with Mrs. Setsu Higashi, trans.). The Story Bag. Tokyo, Charles E. Tuttle, 1955. (Has higher literary value than two collections printed immediately above, which have much common material. Kim was 1952 UNESCO representative for Korean literature at the International Artists' Convention in Venice.)

From what has been shown thus far, it is clear that the need for adequate translations is of paramount concern to American institutions wishing to teach Korean literature. The following 20th century poets demand first consideration by translators: the symbolist poet Kim Yung-nang (d. 1940); Chong Chi-yong, "the Korean T. S. Eliot," a symbolist poet, later a Christian-metaphysical poet; Yi Pyong-ji, who is now at Seoul University and has demonstrated particular skill in the traditional sijo form. (The sijo form, as Mr. Kim demonstrated, is based like the haiku and tanka on syllable count. It has three stanzas, the first with lines of 3, 4, 3 and 4 syllables, in that order; the second, similarly, with lines of 3, 4, 3 and 4; and the third with lines of 3, 5, 4 and 3 syllables.)

It should be noted that the sequence in 20th century Korean poetry parallels Western poetry more explicitly than Chinese. Korean goes through its free-verse movement, to return to symbolist and metaphysical poems and to renewed interest in the use of traditional forms.

Also high on the list of 20th century poets requiring translation are the works of Suk Chung-chu, who has revived the use of old Korean themes and verse forms; Pak Chong-hwa, who has used both Korean and Chinese resources in his themes and verse forms; and Choi Nam-son, who was one of the first Korean poets to use free verse. Choi is called the Korean "Thomas Jefferson" because of his part in drafting the 1919 Korean Declaration of Independence.

Among the novels, the work Yi Sun-sin, by Yi Kwang-su, is probably most important. This work, by one of Korea's most prominent novelists, shows the revival of interest in the historical novel. It also can provide the Western reader with an acquaintance with a major figure in Korean history. The principal reservation against Yi Kwang-su is that he is a Marxist, now living in Peking. Yi Sun-sin reflects, somewhat, his Marxist attitude toward history. Other candidates for translation among the novels are Yi Kwang-su's Hurk, a naturalistic novel on peasant life, presented with local color overtones; and Sangwoksu (The Evergreen Tree) by Sim Hun (d. late 1930's).

Of particular interest is Pak Chi-won's Yangban-jon, in the modern version published in 1947 in Seoul by the Choson Komyung Chohap Yonhaphoe. It includes seven satirical tales by Pak (1737-1805), who had been in Peking and associated with Western scholars and visitors at the Manchu court. The text is important not only as a major prose work of the 18th century but also for comparative studies. The satire is directed against the same gentry and merchant-gentry targets, and the excesses of bureaucracy, as in British and Chinese novels of the 18th century and as in the works of Saikaku, in Japan.

Kyunmong (Dream of the Nine Clouds), by Kim Man-jung (1617-1682), has been inadequately translated into English by James S. Gale (The Cloud Dream of the Nine, London, O'Connor, 1922). It is a 17th century Korean classic. It is also pertinent to comparative studies. Not only does it have a relationship with the Chinese "romances" of the same period, it also may be compared with the western 17th century pastoral and works like Samuel Johnson's "Abyssinian romance"--Rasselas.

Sol Chong's Hwawang-yu (Parable of the Flowery Kingdom) is a Silla dynasty work exemplifying Chinese-Korean cultural interchange. It also has a relationship with Japanese medieval literature.

Li Kyo-bo's 12th century poem Questions to the Creator and Songang, a poem written by Chong Chol (1536-1593) should also be translated. Especially important is Chong Chol's Sa Mee-in Ko, a long poem written in exile that carries out political criticism under the smoke screen of romance. It can be related back to Chu Uyan's Li Lao and across to western comparative studies with 16th century poems like those of Edmund Spenser.

Questions from the floor centered on the problem of available translations. Professor Ingalls reiterated her stand that although few translations are available, it is hoped that discussion of Korean works might stimulate some. The Korean guests were asked about German and American influence on Korean literature. The answer was that Japanese influence overrides all others, even though it is not polite in many Korean circles to admit it. The most important poets of Korea at this time have lived in Japan and were active in Japanese literary groups during their residence there.

The answer to the question, "What Korean authors are studied?" reflected similar linguistic maladjustment on the part of Korean readers. The reply was, "Most students spend their time studying and reading English."

Professor Brady mentioned the Korean Survey, put out by the Korean Embassy, Washington, D. C., as a useful reference work. Mentioned parenthetically at this time were the new translations of Wang Chih Chen's The Dream of the Red Chamber and Wu Chung Hsu's The Scholars.

Final questions related to work being done and published in college departments. Richard McKinnon's The Heart Is Alone was mentioned as one work comprising the translation efforts of students of Japanese literature. To the question as to where one might publish on the subjects discussed in the conference, Professor Ingalls replied that Comparative Literature is a good outlet, although at present it has a backlog of manuscripts. PMIA, also, is willing to publish manuscripts on the subject; however, because there are few Orientalists among its members, PMIA does not receive many papers on Oriental studies.

A 1960 Conference Meeting is being scheduled to be held during the annual meeting of the Modern Language Association in Philadelphia, December 27-29. The chairman will be Professor Alfred H. Marks, Department of English, Ball State Teachers College, Muncie, Indiana, and the subject will be Japanese literature.

ALFRED H. MARKS, Secretary

A SHORT LIST OF BOOKS LIKELY TO BE FOUND IN GENERAL LIBRARIES FOR THE STUDY OF
CLASSICAL SANSKRIT LITERATURE IN ENGLISH

by ALBERT HOWARD CARTER
Florida Presbyterian College

SEPARATE WORKS

Bhagavadgita. See Mahābhārata. Bhagavadgītā.

Dandin, The Ten Princes. Trans. by A. W. Ryder. Chicago: University of Chicago, 1927.

- Kālidāsa. Translations of Shakuntala and Other Works. Trans. by Arthur W. Ryder. Everyman's Library. London: Dent, 1912, (1920), and later eds.
- Mahābhārata. The Five Brothers: The Story of the Mahabharata. Adapt. from English trans. of K. M. Ganguli, by Elizabeth Seeger. New York: Day, (1948).
- _____. The Mahabharata of Vyasa Krishna Dwaipayana. Selections from The Adi Parva and The Sambha Parva. Selected by S. C. Nott from English trans. of K. M. Ganguli. New York: Philosophical Library, (1956).
- _____. The Ramayana and The Mahabharata. Condensed into English verse by Romesh C. Dutt. Everyman's Library. London & Toronto: Dent, (1910), and later eds.
- Mahābhārata. Bhagavadgītā. The Bhagavad gita. Trans. by Franklin Edgerton. Harvard Oriental Series, vs. 38-39. Cambridge: Harvard; London: Oxford, (1944), 1952.
- _____. Bhagavad gita, The Song of God. Trans. by Swami Prabhavananda and Christopher Isherwood. Hollywood: Marcel Rodd, 1944. Also: The Song of God: Bhagavad-gita. London: Phoenix, (1947, 1956); New York: Harper, (1951); Mentor Book, M103; New York: New American Library, (1954).
- The Panchatantra. Trans. by Arthur W. Ryder. Chicago: University of Chicago, (1925). Also: Gold's Gloom: Tales from the Panchatantra. Trans. by A. W. Ryder. Chicago: University of Chicago, (1925).
- Ramayana. See Vālmīki.
- Ryder, Arthur W. Relatives: Being Further Verses Translated from the Sanskrit. San Francisco: Robertson, 1919.
- _____. Women's Eyes: Being Verses Translated from the Sanskrit. San Francisco: Robertson, 1919.
- Sudraka. The Little Clay Cart. Trans. by Arthur W. Ryder. Harvard Oriental Series, v. 9. Cambridge: Harvard, 1905. Also: New York: Theatre Arts, (1934).
- The Ten Princes. See Dandin.
- Twenty-two Goblins. See Vetālpāṇchavimsati.
- Upanishads. The Ten Principal Upanishads. Trans. by Shree Perohit and W. B. Yeats. New York: Macmillan, 1937; London: Faber, (1937).
- _____. The Thirteen Principal Upanishads. Trans. By Robert E. Hume. London: Oxford, 1931, 2nd ed.
- _____. The Upanishads, Breath of the Eternal. The Principal Texts Selected and Translated from the Original Sanskrit. By Swami Prabhavananda and Frederick Manchester. Hollywood, Calif.: Vedanta Press, 1948. Also: Mentor Book, MD194; New York: New American Library, (1957).
- Vālmīki. Ramayana, The Epic of Rama, Prince of India. Condensed into English verse by Romesh Dutt. Temple Classics. London: Dent, 1899, 1902.
- _____. The Ramayana. As Retold by Aubrey Menen. New York: Scribner, 1954. Also: Rama. As Retold by Aubrey Menen. London: Chatto & Windus, 1954.
- _____. The Ramayana and The Mahabharata. Condensed into English verse by Romesh C. Dutt. Everyman's Library. London & Toronto: Dent, (1910), and later eds.
- Vetālpāṇchavimsati. Twenty-two Goblins. Trans. by Arthur W. Ryder. London & Toronto: Dent; New York: Dutton, 1917.

ANTHOLOGIES

- Alger, William Rounseville. The Poetry of the East. Boston: Whittemore, Niles & Hall, 1856, and later eds. with the title The Poetry of the Orient. Boston: Roberts, 1866, 1874, 1883, etc.

- Hindu Literature. Ed. by Epiphanius Wilson. Vol. III of Oriental Literature in World's Greatest Literature, Vol. 38. London and New York: Colonial, (1900, 1902, etc.).
- Lin Yu-t'ang (ed.). The Wisdom of China and India. New York: Random House, (1942).
Also: The Wisdom of India. London: Joseph, (1944).
- Yohannan, John D. (ed.). A Treasury of Asian Literature. New York: John Day, (1956). Also: Mentor Book, M243; New York: New American Library, (1958).

WORKS ABOUT LITERATURE

- Ceadel, Eric B. (ed.). Literatures of the East: An Appreciation. London: Murray, (1953).
- Dasgupta, S. N. and S. K. De. A History of Sanskrit Literature. Vol. I. Classical Period. Calcutta: University of Calcutta, 1947.
- Holliday, Carl. The Dawn of Literature. New York: Crowell, (1931).
- Keith, Arthur Berriedale. Classical Sanskrit Literature. Calcutta: Association; London, New York: Oxford, 1923.
- _____. A History of Sanskrit Literature. Oxford: Clarendon, 1928.
- _____. The Sanskrit Drama in its Original Development, Theory, and Practice. Oxford: Clarendon, 1924.
- Maddonell, Arthur Anthony. India's Past: A Survey of her Literatures, Religions, Languages and Antiquities. Oxford: Clarendon, 1927.
- Schweitzer, Albert. Indian Thought and its Development. Trans. by C. E. B. Russell. New York: Holt, (1936). And other eds.; paperback: BP37; Boston: Beacon, 1957.
- Winternitz, Moriz. A History of Indian Literature. 2 Vols. Trans. by S. Ketkar and H. Kohn. Calcutta: University of Calcutta; London: Longmans, 1927-33 & '34.

PUBLICATIONS PROGRAM OF THE ASIA SOCIETY

by Bonnie R. Crown
The Asia Society

The Asia Society, 112 East 64th Street, New York 21, has a program underway designed to stimulate the publication in English translation of works by Asian writers. This activity has been made possible by a grant from the Rockefeller Brothers Fund.

The purpose of the program is to provide more and better books and magazine pieces by Asian writers, and about Asia, for American readers who have no specialized training or professional interest in Asia but desire to read Asian material for information or pleasure. To carry out this objective, the Society is providing liaison between Asian writers and American editors and agents, since it is very difficult for most Asian writers to contact and deal with American editors. Also, the Society will sponsor publication of selected titles, though it will not publish under its own imprint or in any way become directly involved in the publishing business.

The Society is in the process of establishing contacts with noted writers in the Asian countries, as well as with people in the United States, Europe, and Asia who have some knowledge about and follow the Asian literary scene. It is asking for recommendations of material and writers that the Society can represent. Material recommended and received by the Society will be read and evaluated by persons with a knowledge of the language. When reports indicate that the material fits within the

scope of the program, sample translations and synopses, along with reports, will be circulated to publishers for their consideration.

The initial emphasis is on finding material that has already been published in the country of origin and has had some recognition. A certain number of unpublished manuscripts as well as works written in English and now out of print are also being considered for the program. Several manuscripts and books have already been submitted by the Asia Society to American book and magazine editors. Among the items submitted are novels from the Hindi, Marathi, and Kannada; stories from the major languages of India; novels and short stories from the Philippines; autobiographies from Burma; poetry from Pakistan and Indonesia; and a Kabuki play from Japan.

In addition, the Society is working on plans to develop a series of anthologies, each dealing with the literature of one or more Asian countries.

To assist in the preparation of materials for presentation to American publishers, the Society is seeking persons who have a knowledge of one or more Asian languages and are capable of (1) reading and evaluating material which is in the original Asian language, and (2) doing actual translations for the interested American publisher. Since there still exists in America a serious shortage of translators of Asian languages, the Society will, in special cases, use Asians who have a good literary command of English to evaluate and translate material for the program.

Suggestions of material, readers, and translators are invited from readers of Literature East & West. Correspondence should be addressed to: Mrs. Bonnie R. Crown, Publications Director, The Asia Society, 112 East 64th Street, New York 21, N. Y.

NOTES AND NEWS

The American Oriental Society held its 170th meeting at Yale University, March 29-31. President Daniel H. H. Ingalls (Harvard) delivered the presidential address, "On the Study of the Past." The abstracts below are from the official abstracts circulated by the Society.

Ancient Near East

M. Civil, University Museum, Philadelphia: "The Home of the Fish (A New Sumerian Literary Composition)"

The tablet BM 54612 (CT 42, 38) allows us to restore -- with the help of five additional tablets and fragments (three of which are from Ur and still unpublished) -- about 4/5 of a hitherto unknown Sumerian literary composition, which originally consisted of at least 149 lines. This rather unusual composition is a monologue by some unnamed and as yet unidentified individual exhorting all kinds of fishes to enter a house he has built for them, where they will be safe and secure. The text includes descriptions of the form and habits of the fishes, which will prove valuable for further lexical research. The paper will also discuss the identity of the speaker as well as the purpose underlying the composition of the poem.

W. Federn, Forest Hills, New York: "Three Notes on The Admonitions of an Egyptian Sage"

1. The verb anah in 8,2 does not mean "to spin" but rather "to reverse." The comparison with the movement of a potter's wheel is illuminated by Homer's picture of the potter, II. XVIII. 600 f. -- 2. The designation of the uraeus as shri t.uv in 7,3/4 may be an allusion to the Horus name of Inyotef I, thereby providing a terminus post quem for dating the text. Similarly, the term krht in 7,5 may refer to Queen Neferukayt. -- 3. The divine title nb-t-dr may have originated in a counter-claim against the equivalent title of the Accadian kings, lugal an-ubda limgaba = šar kibratim arba'im. The scope of this hypothesis depends on the date assigned to the downfall of Ibbi-Sin of Ur.

A. Goetze, Yale: "Is 'Kanishite' an Indo-European Language?"

The arguments for an affirmative answer to this question have been strengthened by a group of female names which has emerged from the Cappadocian texts. The existence of a feminine gender in Kanishite is of considerable importance for the history of the Anatolian languages.

M. Held, Dropsie College: "A Faithful Lover in an Old Babylonian Poem (Some Observations on Akkadian Love Lyrics)"

This paper will present a revision and a new translation of the Old Babylonian poem studied by von Soden in ZA 49. It will be shown that the poem is a dialogue belonging to Akkadian love lyrics having as its main theme the case of a faithful lover. It will further be shown that this love dialogue, unique in its genre at the present time, has some interesting parallels in KAR 158 (incipit of songs). Selected philological problems will be discussed briefly.

S. N. Kramer, University Museum, Philadelphia: "Death and the Nether World according to the Sumerian Literary Texts"

This paper aims to sift, collect, analyze, and summarize the Sumerian ideas about death and the Nether World as gleaned from six Sumerian literary compositions: two "Gilgamesh" poems; one Ur-Nammu composition; "Inanna's Descent to the Nether World" and two elegies inscribed on a Pushkin Museum tablet studied in the course of a visit to the USSR in the fall of 1957.

W. G. Lambert, Johns Hopkins University: "The Divine Authorship of Works of Babylonian Literature"

Some Babylonian incantations have a note at the end stating that the text comes from a god, and that the reciter is therefore only the divine mouthpiece. This has been compared with the Judaeo-Christian doctrine of inspiration. In fact the Babylonians believed that quite a range of their literature was of divine authorship. An unpublished fragment which states this fact will be presented and discussed.

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LITERATURE EAST & WEST is sponsored by the Conference on Oriental-Western Literary Relations of the Modern Language Association of America. 1960 Program Chairman: Alfred H. Marks (Department of English, Ball State Teachers College). Editor: G. L. Anderson (English Department, New York University). Associates: Theodore Chesler (English Department, New York University); Masao Miyoshi (English Department, New York University). Advisors: John D. Yohannan (Department of English, The City College of New York); Thomas B. Irving (Romance Languages Department, University of Minnesota); John W. Morrison (English Department, University of Nevada). Subscription: \$1.00 per year. Quarterly. All correspondence and books for review should be addressed to LITERATURE EAST & WEST, New York University, New York 53, New York.

EDITORIAL

Professor Jeremy Ingalls, who is Chairman of the Department of English and Asian Studies at Rockford College, has been active in our MLA Conference since its origins and was our chairman at the Chicago meeting last December. She is also a poet of reputation. Professor Ingalls spent her Fulbright year in Japan teaching American literature and also coming to grips as a practicing poet with Japanese poetic forms and the Japanese spirit in literature. The result is These Islands Also--Poems from Japan, published by Charles A. Tuttle, Rutland, Vermont (\$2.25). We congratulate Professor Ingalls.

LITERATURE EAST & WEST will appear regularly--or at least more regularly--from now on. We have been assured by friends in high places that Taiwan would probably fall should the Newsletter cease, the Asia Society is being very helpful with the logistics of our operation, New York University has renewed a subsidy for a third year, and two new assistants have volunteered their services. These things have forestalled the editors' oft-repeated plan to withdraw to a ten-foot square hut.

Our new assistants are Theodore Chesler and Masao Miyoshi. Both are in the English Department at New York University. Ted Chesler brings to the Newsletter, besides editorial ability, what might be described as an educated person's interest in the Orient, fortified by war service in Korea and teaching at Ehwa University. Masao Miyoshi is an import from Japan. A Yale graduate who did an excellent Master's thesis for us on Kenneth Burke, he is thoroughly at home in the now old "New Criticism." What virtues the Newsletter has in subsequent issues will be partly--we hope largely--due to Mr. Chesler and Mr. Miyoshi.

C. F. Pfeiffer, Beverly Farms, Massachusetts: "Ugaritic Lotan and Biblical Leviathan"

The mythological Lotan/Leviathan became a favorite symbol of evil in the ancient Semitic world. The foe may be regarded as one which Yahweh overcame in the past (e.g. at the time of the Exodus -- Psalm 74:13, 14), or one whose conflict with the forces of good is yet future (Isaiah 27:1). As a present evil influence, Leviathan is responsible for eclipses of the sun (Job 3:8).

This paper will seek to note the development of the concept of Leviathan in the Bible with particular reference to the elaboration of the idea in apocalyptic and midrashic literature.

R. J. Williams, University of Toronto: "The Alleged Semitic Original of the Wisdom of Amenemope"

Although the scholarly consensus is that Prov. 22:17-24:22 is dependent on the Wisdom of Amenemope, it was suggested by Oesterley and others that a common Semitic source lay behind both documents. Recently Etienne Drioton has revived this latter view and adduced detailed arguments in its support. It is the purpose of this paper to examine Drioton's thesis.

Islam

A. Bar-Adon, University of Wisconsin: "Arabic Influence in Contemporary Hebrew in Israel"

Hebrew speech was revived in the last century. Riches inherited from previous epochs impeded its crystallization and uniformity. The less crystallized and systematic a language is, the more opportunities arise for the young speakers' activity in it. Hence -- Modern Hebrew speech gave them an extraordinary opportunity for self-creation (by means of "invention," derivation, translation, borrowing, etc.), wherever it failed to answer their special needs. Thus, many Arabic words and expressions penetrated into Hebrew speech, naturally and artificially, i.e., for show, especially in heated conversation, dispute, greetings, anecdotes, witticisms, interjections, games, and as terms for Oriental food, clothing, etc. Then they made their way to other areas, and influenced to some extent the vocabulary, phonology and morphology (details in the communication).

M. B. Bishai, University of Wisconsin: "Features of Coptic Grammar in Contemporary Egyptian Arabic"

A careful study of Coptic and Arabic reveals only four grammatical features of Egyptian Arabic which are directly traceable to Coptic: (1) the use of ma as an imperative particle, (2) the use of ka plus personal pronouns as a type of past tense, (3) the copulative function of demonstrative pronouns, (4) the delay of accusative interrogative pronouns in word order. A fifth feature -- the use of a regular adjective with the preposition 'an to indicate comparison -- remains doubtful.

This limited grammatical influence suggests that bilingual speakers of Coptic and Arabic were at no time a major segment of the population.

V. Cantarino, University of North Carolina: "On Present-day Aramaic in Antilebanon (Syria)"

I. Report on an expedition to the Aramaic villages of Ma'lūla and Qjubb 'Adīn (Syria) with the purpose of getting new recordings of the present-day spoken language. Methods applied and new experiences. II. Present condition of the Aramaic language structure under the Arabic linguistic influence. III. Presentation and study of selected phonetic problems with regard to their significance in tracing Arabic and Aramaic substrata. Methods of transcribing this particular dialect: (1) phonetic transliteration, (2) evaluation system. IV. Linguistic importance of the Antilebanon dialect and method of research therein for comparative studies in Semitic grammar.

I. Kavar, University of California, Los Angeles: "Observations on a Suspended Ode: Labid"

When the Arabic pre-Islamic poet attempted to compose something more complex than the simple qit'a, (the fragment), he was faced with architectonic problems in the composition of his qasida (the polythematic ode). Most pre-Islamic qasidas, when viewed as wholes, leave something to be desired. An examination of Labid's mu'allaga proves it to be the most impressive example of verbal architecture in Arabic pre-Islamic poetry.

H. A. Jazayery, University of Michigan: "A Transliteration System for Persian: Problems and Consideration"

A transliteration system is (a) multilingual, or monolingual; (b) individual, institutional, national, or multinational. From the standpoint of the "transliterated" language, it is monolingual or multilingual. The best system transliterates one language into one other language. It (1) is "reversible"; (2) adequately indicates the pronunciation of the transliterated language. These requirements cannot both be wholly met for Persian.

The problems in transliterating Persian are represented by (1) the alphabet; (2) the writing system. We must consider: (1) the Persian phonemic structure; (2) its morphophonemics; (3) its orthographic conventions.

Certain points to be considered in adopting a Persian transliteration system will be outlined, and a system tentatively proposed.

M. Mahdi, Oriental Institute, Chicago: "Fārābī's Poetics"

The recovery of Fārābī's Kitāb al-Shi'r (Hamidiyyah 812, fols. 122r-123r) offers the first opportunity of presenting a coherent account of his poetic theory. This will include (1) its elements: (a) specialized (Arabic) and general (logical) poetics; (b) the distinctive character of "poetic statements"; (c) poetic imitation; (d) imagination and action; (e) degrees of imitation. (2) Some of its ramifications relative (a) to the history of Arabic poetry (Mutanabbi) and poetic criticism, and (b) to Islamic philosophy and especially practical philosophy.

K. I. Semaan, Washington, D. C.: "Sibawaihi's Place in Medieval Linguistics"

This paper aims at: (1) altering Holger Pedersen's views in connection with the contribution of "Mohammedanism" to the science of Linguistics, (2) giving a brief summary of Sibawaihi's linguistic learning, and (3) considering Medieval Linguistics in the light of the intellectual achievements of the Semites: Syriacs, Arabs and Hebrews.

A. Tietze, University of California, Los Angeles: "The Interpretation of the Folkloristic Material in the Codex Cumanicus"

The two sides of page 60 of the Codex Cumanicus contain 47 riddles. Some of these are easily readable, others so obscure that the attempts of various philologists to decipher them have produced grossly diverging results. But from the little that can already be regarded as definitely established it has become clear that the Codex Cumanicus riddles reflect the same folklore tradition that is visible in the abundant material still living in the various Turkic languages. Therefore another attempt has to be made, not through linguistic analysis, which by itself when applied to riddles cannot lead to satisfactory results, but through careful comparison with the folklore tradition.

E. Yarshater, Columbia University: "Wine-drinking -- A Significant Theme in Early Persian Literature"

The purpose of this paper is to attempt to reconstruct, through evidence available in early Persian literature, the customs and ceremonies associated with the institution of drinking in the 10th and 11th centuries, in order to arrive at a more accurate understanding of several developments and relevant themes in Persian literature: (1) Some features of the ma'shuq, "the Beloved," as a type in Persian poetry can be explained only by "his" association with drinking scenes; (2) The saki, "cup bearer," not infrequently is identified with ma'shuq; (3) The mystical interpretation of Wine in Sufi literature, though distinct from the earlier objective view, can be traced directly back to it.

L. Zolondek, University of Kentucky: "The Books of the Poets Prior to and Contemporaneous with The Kitab ash-Shi'r of Ibn Qutaibah"

Since there are very few books of the genre Kitab ash-Shu'ara' extant, the study of the conflict between the "Ancients and the Moderns" has been chiefly based on the Fuhul ash-Shu'ara' of al-Asma'i, the Tabaqat of al-Jumahi, the Kitab ash-Shi'r wa-sh-Shu'ara' of Ibn Qutaibah, and the Tabaqat of Ibn al-Mu'tazz. Accordingly, Ibn Qutaibah is regarded as the first to defend the Modern poet against the views of the philologists. This paper attempts to point out that the interest in the Modern poet during the 9th century was more general than the extant works indicate, that even the philologists showed this interest, and that Ibn Qutaibah's role was shared by authors of Books of the Poets prior to and contemporary with him.

India

G. T. Artola, Baltimore, Maryland: "A Tamil Version of the Tāntropākhyāna"

At an early date the Tāntropākhyāna (attributed to Vasubhāga) was translated into several South Asian languages (Javanese, Laotic and Thai); on the basis of it Durgasimha composed his Kannada reworking of the Pañcatantra. These versions were known to scholars long before the discovery of the Sanskrit original, which they presuppose. Just recently a heretofore unknown Tamil recension has been brought to light, the palm-leaf MS of which is found in the Maharaja Serfoji's Sarasvati Mahal Library in Tanjore (Madras State). This paper describes the contents of this unique MS in an effort to determine to what extent it reflects its Sanskrit source.

W. N. Brown, University of Pennsylvania: "The Śivamahimnastotra (Ode in Praise of Shiva's Greatness)"

The Śivamahimnastotra is a short devotional poem addressed to Shiva, which has wide circulation in India. The work is ascribed to a Puṣpadanta, and a story is associated with it telling of Puṣpadanta's accidental disrespect to Shiva, his punishment, and his expiation. The earliest preserved text is in an inscription dated c. A.D. 1063 or 1163, and contains 31 stanzas, but many others have been added since then. In various manuscripts there appear no less than 18 of such spurious stanzas. One of the genuine stanzas is quoted in Rājasekhara's Kavyamīmāṃsā, datable about the beginning of the 10th century A.D. There is at least one manuscript which illustrates every stanza with a miniature painting executed in the Early Western Indian style. The paper will give an account of the contents of the hymn, a statement concerning an edition and translation which are being prepared, and the presentation of some of the paintings.

G. S. Lane, University of North Carolina: "Some Features of Historical Tocharian Grammar: Innovations or Archaisms?"

This paper will be concerned with the following features of Tocharian grammar as they affect our reconstruction of the Indo-European parent speech and the position of Tocharian among the Indo-European dialects:

- I. Phonology. (1) The development of unaspirated and aspirated voiced stops. (2) The development of labiovelars versus palatal (or velar) plus v.
- II. Morphology. A. Declension. (1) The plural formation in -nt-. (2) The oblique singular in -ai in dialect B. (3) The oblique stem of the demonstrative in c-. B. Conjugation. (1) The question of the Indo-European imperfect as opposed to the aorist. (2) The problem of the Indo-European subjunctive. (3) The Tocharian preterit in ā. (4) The "long-vowel" preterit. (5) The medio-passive in r.

M. Hara, Harvard University, "Remarks on the Sanskrit Word Atyāśrama"

M. Winternitz, while discussing the āśrama, was puzzled by the word asyāśrama, found in the Śvetāśvatara Upanishad and Kaivalya Upanishad (Zur Lehre von den Āśrama):

H. Jacobi's Festschrift. p. 217). The word occurs also in the *Iśvara Gītā* xi. 67, which has been investigated by P.-E. Dumont (*L'Iśvaragītā*, p. 151 and p. 200), and in the *Mahābhārata* xii. 285. 194 (Bombay Ed.), as noticed by W. Hopkins (*The Great Epic of India*, p. 114). Further we find two passages from Kaundinya's *Bhāṣya* of the *Pāsupata Sūtras* where the word occurs. Comparison of the contexts leads to a conclusion that the term and the concept to which it refers are peculiar to the Saiva tradition.

H. S. Santesson, New York, New York: "Aurobindo's 'Bhawani Mandir'"

Bankim Chandra Chatterjee's Comtist hymn, *Bande Mataram*, or *Hail to the Mother*, obviously influenced Sri Aurobindo's later conception of Bhawani Mandir in which the Mother, the symbol of Shakti, is seated, making her demands on our lives. Bhawani, the Mother, was seen by Aurobindo as the personification of that Infinite Energy which, streaming forth from the Eternal and setting the wheel of the Eternal to work, has loomed in the visions of Man in so many aspects and forms. In this age which was now dawning, the Mother was manifestly the Mother of Strength. She was pure Shakti. She was Tomorrow's India. . . .

E. Sarkisyanz, Los Angeles, California: "The Poet Thakin Kudaw Hmine, 'Burma's Rabin-dranath Tagore,' and the Buddhist Background of the Burmese Revolution"

Historical versus canonical Buddhism in Burma. The Aśoka ideal. Buddhist social ethos of medieval Burmese royal epigraphy. The British conquest of 1885 as a crisis in Burma's cultural continuity; resulting dichotomy between traditionalist masses and anglicized elite. Thakin Kudaw Hmine as source of ideological continuity between pre-British Burma and the independence movement. His literary creations. Thakin Kudaw Hmine as mentor of U Nu. U Nu's Occidental socialism as "respectable" rationalization of "backward" Burmese folk-ideals of social utopia. The surviving Bodayaza-Saja-Min folklore about a Buddhist utopia and the "Buddhist Socialism" of both "Anti-Fascist People's Freedom League's" factions. The notion about the Illusion of the Self as origin of property and state transmitted from the Mahāvamsa to the AFPFL-ideology by Thakin Kudaw Hmine. His present political role.

Elsa Liefeld Sherman, Short Beach, Connecticut: "The German Translations of Kalidāsa's *Sakuntalā*"

Since the publication, in 1790, of Sir William Jones' English translation of Kalidāsa's *Sakuntalā*, more than 20 German translations and adaptations have appeared, the first of these made from Jones' English and Chézy's French (1830) translations, which were based on the Bengali Recension. Boettlingk in 1842 edited the shorter Devanagari Recension, and the later translations and adaptations go back to the one or other of these versions.

This study examines the style, language, and dramatic rendering of the translations, which are influenced by the literary taste and cultural background of a particular period; and it critically evaluates an individual translator's aim, which, together with his understanding of Indian thought and expression determines the extent of his faithfulness to the original.

P. Tedesco, Yale University: "Two Parables of the Tat-tvam-asi Episode of Chāndogya Upanishad"

The two first parables of the tat-tvam-asi episode (Chānd. Up. 6, Khanda 9 and 10), about the honey and the ocean, seem hitherto to have been generally misunderstood. The common translation (which follows the Sanskrit commentator) at a closer examination really does not make sense. Construing differently, we come to a quite different interpretation.

P. Thieme, Yale University: "Notes on Kātyāyana's Vārttika on the Grammar of Pāṇini"

The first critical discussion of Pāṇini's grammar, Kātyāyana's Vārttika, a work embodied in Patanjali's Mahābhāṣya, is dedicated, in the first place, to investigating the logical correctness of Pāṇini's definition. It is interesting also for certain factual additions it makes to Pāṇini's teaching. A systematic study of Kātyāyana's work leads to certain definite conclusions as to the time and the place of the author in their relation to those of Pāṇini. They are of value for our picture of the development of the Sanskrit language and literature.

China

Y. R. Chao, University of California: "Chinese Directional Complements and German Separable Prefixes"

There is a close resemblance between Chinese directional complements and German separable prefixes. Both take simple and compound forms, and both can be separated under certain conditions, though, when separable, are separated in a different pattern. The importance of this form in Chinese lies in that it occupies an intermediate stage between compounding and suffixation and between transient words of unrestricted productivity and lexical forms of limited combinations. A scheme of graphical representation is proposed to represent the various directions of the directional complements.

T. Y. Li, Yale University: "The Authorship of the Ch'un Meng So Yen"

The Ch'un Meng So Yen or Trifling Tale of a Spring Dream is a wen-yen story published in 1950 by R. H. van Gulik on the basis of a manuscript preserved in Japan. Is it a genuine Chinese work of the Ming period, as the publisher has claimed? The answer given here is in the negative.

R. H. Robinson, University of Toronto: "Chinese Commentators on Vimalakīrti's Silence"

The climax of the Vimalakīrti-nirdeśa-sūtra occurs in Chapter 9. When Mañjuśrī asks Vimalakīrti to explain how the bodhisattva enters non-duality, Vimalakīrti remains silent and wordless. His silence contrasts strikingly with the voluble replies that he has furnished to all previous questions.

The founders of the T'ien-t'ai, San-lun and Fa-hsiang sects have all written

commentaries in the Vimalakīrti, each incorporating material from early commentaries, but each adding much that is peculiar to the sect in question. These commentaries afford material for determining the degree and ways in which sectarian doctrine affected the exegesis of the Indian scriptures. The present paper concerns the commentator's attempts to explain Vimalakīrti's silence.

B. Szczesniak, University of Notre Dame: "Ludovicus Georgius and His Map of China, 1584"

Two points are developed in the paper: (1) The identity of the cartographer known as Ludovicus Georgius; and (2) The significance of his map of China in the early cartographical knowledge of the World.

The map decisively influenced the presentation of the picture of China and of the neighboring countries (Japan, Korea, Indochina, Central Asia, the Ryukyu Islands) from that time until the appearance of M. Martini's map.

Southeast Asia

I. Dyen, Yale University: "The Lexicostatistical Classification of the Malayopolynesian Languages"

This paper is in the nature of a progress report on the project bearing the above title. The large number of languages of this family have made it useful to process the material for high-speed computation. The procedure being followed will be briefly outlined and some of the interesting results presented.

Great Books of the Near East. Professor George F. Hourani, Department of Near Eastern Studies, University of Michigan, offers a one-semester course in Near Eastern literature and thought. The weekly reading assignments are as follows:

- (1) C. J. Lyall, Translations from Ancient Arabian Poetry, Nos. 1, 5, 6, 8, 10, 12, 17, 20, 22, 24, 31, 34, 41, 43, 44, 45, 49. (2) The Qur'an, Suras i, xci-cxiv, xii, iv. (3) A. Guillaume, The Life of Muhammad, pp.221-47, 289-314. E. Marin, Tabari's "The Reign of al-Mu'tasim", pp.110-23. (4) R. J. C. Broadhurst, The Travels of Ibn Jubayr, pp.31-49, 226-39, 295-325, 335-60. (5) H. A. R. Gibb, Ibn Battuta: Travels in Asia and Africa, Chs.6-9. (6) N. J. Dawood, The 1001 Nights. (7) A. J. Arberry, Ibn Hazm: The Ring of the Dove. Omit poems. (8) A. J. Arberry, Avicenna on Theology, pp.9-24, 38-41. W. M. Watt, The Faith and Practice of al-Ghazali, pp.19-85. (9) S. Van den Bergh, Averroes' Tahafut at-tahafut, I, pp.18-32. M. Friedländer, Moses Maimonides: The Guide of the Perplexed, Introduction; Part 1, chs.31-36; Part 3, chs.13, 17-18. (10) C. Issawi, An Arab Philosophy of History, chs.1-7 (Ibn Khaldun). (11) A. J. Arberry, Persian Poems, Quatrain: Omar Khayyam, first edition; Lyric: Hafis; Ode: Anvari; Didactic: Sa'di; Idyll: Nizami, Attar; Epic: Firdausi -- Rustem Slays Shrab. R. A. Nicholson, Rumi: Poet and Mystic, Nos. 4, 16-22, 29-38, 70-74, 97-104. (12) G. A. Nasser, The Philosophy of the Revolution (Egypt's liberation). (13) M. Mammeri, The Sleep of the Just.

Professor Hourani makes these observations on his course: "This is a one-semester course for freshmen and sophomores, meeting four hours a week for fifteen weeks. It is designed as an introduction to the Islamic Near East through its literature in translation. The choice of books is limited to those which can be made easily available in a college library or bookstore. Not all of these books can be considered truly "great," but that is of restricted importance. What matters is that they offer interesting samples of different types of writing, from which young Americans with little or no previous exposure to the Near East may begin to understand it. The emphasis is on classical Islamic literature, because it is more distinctive, more fundamental to understanding, and available in greater variety than literature of the modern Near East. The latter has much interest as a mixed, transitional product, but it can only be appreciated after the Islamic past is known.

"Of the readings listed only one has caused such difficulties as to be unsatisfactory: the passage from Averroes' Tahafut on the creation or eternity of the world. Few lower-class undergraduates have studied enough of the history of philosophy to be able to follow the argument, and the necessary background can hardly be provided in two or three hours of lectures. When Averroes' Fasl al-maqal appears in an English version I believe it will make a good substitute."

It is my feeling that an approach to an area through its literature has certain advantages over the "area survey" type of introduction. It is more limited, working through one kind of product of a civilization, and it presents the mind of that civilization at first hand, or as nearly as that can be done through translations. Colorful and often profound, Near Eastern literature creates powerful impressions, and the excitement of exploration becomes obvious in discussions about the meaning and characteristics of the texts."

Chinese History/ Indian History. Two valuable guides to the historical materials in Western languages on the history of China and India have been sponsored by the Service Center for Teachers of History of the American Historical Association. Charles O. Hucker (Arizona) has done Chinese History: A Bibliographical Review. In forty-two closely-packed pages he ranges through the whole panorama of Chinese cultural and political history with evaluative comments on recent works. In The History of India: Its Study and Interpretation, Robert I. Crane (Michigan) does a similar job for India. Crane includes a bibliography which is especially useful since a considerable number of scholarly works have been published in India in this century and are difficult to find in standard Western bibliographies. The guides are fifty cents each (ten cents each in lots of ten or more) from the American Historical Association, 400 A Street, S. E., Washington 3, D. C.

The Asia Society (112 East 64 Street, New York 17) has a supply of the following offprints on a first come, first served basis: Introducing India in Liberal Education (papers and discussion at a conference on this topic held at the University of Chicago in May, 1957); Non-Western Studies in Undergraduate Education (based on a conference at Indiana University in September, 1958); and Chinese Civilization in Liberal Education (papers and discussion at a University of Chicago conference in November, 1958). The Society prefers to send these to libraries, as the supply is limited.

REVIEW

Saneatsu Mushakoji. LOVE AND DEATH. Translated by William F. Marquardt. New York: Twayne, 1958, 101pp. \$3.00.

William F. Marquardt has translated an odd little item from the Japanese: Love and Death, by the well-known and productive Saneatsu Mushakoji. He is a writer who is much admired both by the Japanese and Mr. Marquardt. It is difficult to see why. The book has something in common with The Man of Feeling, something in common with soap opera.

This is not to say it is soap opera. It belongs, we learn in the preface, to a difficult genre: the shi-shosetsu or autobiographical novel, in which "the Japanese genius for concentrating on the minute and the particular allows the Japanese novelist to exploit himself unabashedly as the hero of his novels." But, says Mr. Marquardt, "The author of a shi-shosetsu does not ... follow his own life story slavishly ... The love affair and the sad death of Natsuko are imaginary." As the love affair and the sad death of Natsuko are the stuff of the book, we are not helped much by this definition of the genre. The minute and the particular are indeed here; often, various banalities are most minutely and particularly set down.

This is the way it goes: Muraoka is a young writer who becomes friends with an older one, who has an attractive young sister. This girl, Natsuko, is distinguished by a remarkable skill at aerial somersaults, and soon wins Muraoka with this particular charm and others. The courtship proceeds. Muraoka receives an invitation to visit his uncle in Paris, and Natsuko suggests that he ought to go, for his own good. He goes. There is considerable Japanese nationalism involved in the telling of the travels; the friend Nonomura explains: "...until we have seen Paris we remain in awe of Paris...Muraoka will come back...and will realize that it is a good thing for us to be proud and to do the work that we consider right." For occidental readers, all this is curiously interesting, a sort of view from the other side. But it is only incidental to the story. Muraoka has no language but Japanese, and so finds his chief interest in art and galleries: "What splendid works of the Egyptian, Grecian, Renaissance, and other periods are on display here! But when I look at them I also think of the Kannon figures in our Dream Palace or the Kudara Kannon at Nara. No work here compares with them in depth of meaning." All the while the lovers write constantly and count the days till the six-month separation will be over. At last Muraoka sets sail for home, in a Japanese ship. He takes pleasure in being among his countrymen and great joy in his approaching homecoming. The excitement of the anticipated reunion with his beloved mounts as the days pass. Then at Hong Kong, he gets a wire: "Natsuko passed three a.m. Flu. All deep shock. Sorry. Nonomura."

Why? There is no pattern of which this death is a part. There is certainly a real-life effect in the suddenness of the blow, and there is really little if anything to make the case more interesting than real life. Mr. Marquardt admires the peculiarly Japanese attitude of resignation, but it does not particularly figure in this book. What follows are the most unbridled tears and the commonest of platitudes, surely as platitudinous to Japanese ears as to ours: It is the living that matter now, the dead are at peace, etc.

Mr. Marquardt admires the "deceptively simple prose." As we have it here, the prose is, I think, only simple. The book is of interest for its nationalistic passages, for the suggestion of the aerial somersault as a sexual stimulant; but above all, for the discovery of at least one East-West bridge, the platitude.

White Plains, New York

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